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The Christian Socialist

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TO PARENT VOTERS OF COLORADO

LETTER BY A CALIFORNIA TEACHER

Dear Friend Lerch:—

I am pleased to read of your nomination for the office of State Superintendent of Schools, Colorado. I hope the voters will reason, and intrust you with the educational supervision of the State.

Though the schools are not a socialist institution, yet THEY ARE SOCIALISTIC. In the public school the children stand upon an equality, boy and girl, children of the rich and poor alike. Rewards and punishments regardless of family or friends; but especially are opportunities and advantages afforded impartially to each and to all. Truly the school is the symbol of a regenerated social state, to which our highest aspirations as patriots turn for something better than we have yet had. The school is the prototype of a social and industrial structure wherein justice shall bid each one aspire to the fullest development and the greatest degree of happiness. At the command of the State the child attends school, receiving through the discharge of public duty a needed private benefit.

If only fathers and mothers could look upon the school as the ideal state in miniature, and behold its blessings continued indefinitely after the children leave its happy associations; if only they could see each child alike protected, rewarded, inspired to move along through life on a plane of sympathy, helpfulness and co-operation, undebased by the selfish strivings of a beast-like competition; if only they could see five hours of public employment for their children while helping others, and could then see their children—the people of the future—retiring to privately owned homes, to homes no mortgage could ever foreclose nor auctioneer's hammer ever disturb! If only parents appreciated the full meaning and mission of the public school they would vote better conditions at once.

Surely thinking people can see that the Socialist party, as the party of the people, is not going to dispossess the people; that the people are not intent on hurting themselves. Surely thinking people can see that the socialist stands for the public ownership of public property, and for the private ownership of private property. The crying out of the captain of industries is the sheerest demagoguery. The captain of industry weeps over "dividing up" because he wants all in sight. Surely the farmer can see that, as labor is an indisputable title-deed to property, he is not to be robbed of his honest toil. Surely he can see that, trust-ridden, he is robbed every day; and, mortgage-bitten, he is plundered every night of his life. Surely the farmer can see that starvation wages for workers who are his consumers, means starvation prices for his products. Surely all who work are brothers in toil, and all who oppress them enemies of the common welfare.

The discerning must see that this nation can no more now exist half competition and half co-operation than it could 40 years ago exist half slave, half free. Corporate co-operation is the rule, and the imperious demand is made that the workers shall compete. The despotism of wealth grows unbearably arrogant. Conspiring, the mine owners thwart the expressed will of the people, and will have nothing but the open shop in what they call the labor market. They demand all for capital, concede nothing to labor. Organized wealth denies organized labor the right to exist.

Capital and labor mean respectively the possessing class and the producing class. Lincoln saw in capital nothing more than accumulated labor. If the producer gets his product wherein then can there remain just grounds for contention between labor and capital? And why is the producing class not the possessing class? The socialist philosophy and program alone look to the ultimate elimination of class; the solidarity of the people as the family of mankind, brothers all.

How can parents with hearts in their bosoms vote the hard conditions of present industrial vassalage upon their own flesh and blood? The well-to-do small capitalists, the middle classes, are disappearing. Their children must become workers, or worse, at the mercy of industrial masters, some of whom would not compare favorably with the task-masters of Egypt.

There can be no equality before the law under the conscienceless sway of combining corporations. Union labor demands that the laborer's vote count for as much as the trust magnate's. Union labor puts every man upon an equal footing. Not so the rule of the rich. Their's is not manhood suffrage, the suffrage of souls. It is the suffrage of shares of stock—the fellow with the most stock votes himself the majority, the monarch after Mammon's own heart. What does it augur for the perpetuity of free institutions, where such monarchs of monopoly manipulate the opportunities out of which must come the bread, butter, clothing and shelter of the dependent workman? Such a state of economic servitude, for white people at least, was not anticipated by the framers of our Declaration of Independence; for the [illegible] masses were farmers. Every farm-house was a factory, spinning, weaving, sewing. The owner of the factory was the worker in it. He could be an independent voter; he owned his own opportunities, the means of his own living—his life. He carried his sovereignty under his own hat; his manhood resented the bribery of a job. To this sovereign condition of the freeman voter, socialism offers the analogy of associate ownership—the co-operative commonwealth. With the voters as directors, owning share and share alike in the great civic corporation, the body politic, I am willing to take my chances so long as I believe in the beneficence of popular government.

The working man, on farm, in mine or mill, acquainted with the statistics that the hand receives less than $500 for a year's work, and nets the men for whom he works a clear $1,000, ought to know how to vote. And does he not know that every five years of such work puts into possession of his master's $5,000 worth of capital, having, by the clever fiction of well intrenched financial fraud, an earning capacity equal to his own? Then after 20 years of faithful service his power to earn is less than one-fifth of the power to earn which he has placed over and above and beyond himself! Such are the labors of the modern industrial Hercules. And with a little larger share of the earnings of his own hands, some wise leaders advise him to keep on forever working himself down in order that he and his family may have a chance to rise in some way, sometime, to something or other! that he, poor worm, may be metamorphosed in some mysterious manner into a capitalist himself, and have others sweat for him as he now sweats; and that by and by he may even buy a few shares of stock in—well, in any old concern that will bring interest, and all the better interest the restless fellow in the present system of overdone grab and graft! Money—stocks and bonds,—lifeless, inert things—the dollar above the man, and does he not blush at his subserviency to the Almighty Dollar? This idolatry is of the work of his own hands.

The farmer, hanging breathless on the fate of railway rate legislation, has it ever dawned upon him that he no more fixes the price of his grain than he does the cost of its transportation? Why should the farmer, guarding his granary against rats and robbers, stop a knot-hole and leave the doorway wide open? Why is the farmer the last to feel the fact that capitalism stands for the individualism of inequality, and for the initiative of special privilege?

We boast that politically we are freeman, but feel that industrially we are fettered—slaves at will. Our political and economic systems act and react upon the other. Through political action our economies may be improved, but it has been by and through a depraved economic system that our politics reek with corruption, every department of government business floundering chin-deep in the mire of scandalous national graft.

Of how the Christian will vote at the Colorado polls, I am hopeful but uncertain. Professing the life of duty in the footsteps of Christ, the friend of the poor and the lowly; believing in the humane precepts of the Gospel and the brotherhood of all men, he will vote as he prays, if enlightened and unprejudiced. But more hopeful am I of the electorate trained in a measure into the socialist sentiments of the public school. Many, like myself, will no doubt, take their first steps, very cautiously, toward socialism, though they will prefer socialism to slavery.

Politically I know where I have been stopping and whither I am going. In 1904, when David B. Hill sneered at direct legislation as "foolish", and sneered it out of the Democratic platform, I voted for the champion of labor and of human rights, Eugene V. Debs. Were I in Colorado, and a voter, I would not condone the Russianization of union labor and labor leaders; nor would I brook the cowardly postponement of their trials until after the November elections—I would vote for Haywood and the whole socialist ticket.

Most truly yours,
AARON W. FREDERICK, North Fork, Cal.

To **Andrew J. Lerch**, Socialist Candidate,
for Superintendent of Schools, **Colorado**.

To the Galilean Christ

BY REV. EDWARD DAY

Thou Galilean Christ, the world's leader;
How noble thou in thy simplicity!
How strong in thy staunch manly purity!
With reverence we own thee as our Master
Beyond whom we look not for another:
Our wayward hearts do still most deeply bleed
As we behold how thou art misconceived.
Thy strength was in the words that thou didst utter
And in the love that was so easily
And oft translated into loving deed,
Not in magic nor yet in miracle.
Thou didst go as we must intrepidly,
Scattering God's own truth as living seed,
Not mouthing some meaningless oracle.

Strikes and Labor Problems

(By Rev. George Willis Cooke)

In the last half century the union of workmen has advanced rapidly because it has been recognized as a need of those who work for wages in factories and behind machines. The workers have discovered that there are interests uniting them to each other as to no other class in the community. They have found it desirable to advance and to protect their interests, as other men do theirs. The laws, in large part, have not ben made in their behalf. Their class has not been represented in the state legislatures or in the national Congress. What they desired or needed has not been considered as of the first importance. Money has been protected; labor has been permitted to care for itself. The traditions of the past have made labor not only unimportant, but subject to the control of money or aristrocratic landed property Therefore it has not happened, even in free America, in the land where labor has been held theoretically of the first importance, that the lives and wages of mine-workers, railroad employes, and factory toilers have been carefully and zealously guarded. The rights of property have been vouchsafed, but the rights of labor have been often forgotten.

After all has been said it is permissible to urge in excuse for legislators, owing to the fact that a wholly agricultural country has passed rapidly in some regions into one devoted to industrial interests, it remains true that the workers have been compelled to protect themselves and to justify their own cause, without such aid from legislatures and courts as might have been given them. The result is to be seen in strikes and labor agitations continuing through many years. It is seen in a growing spirit of union among the workers, and a developing power of organization.

The trade union does for the workers what the corporation and the trust do for the business man. It removes competition; it gives the benefits of combination. It is another indication that the old individualistic spirit is dying away, and that men are now controlled by social motives. The workmen are learning that in union there is strength. They have discovered that if they do not protect their interests, they will not be safeguarded by their employers. As in the case of all other creatures who are weak, they have found how to secure power by means of combination. Individually they ask for higher wages, and are denied. Collectively they ask for an increase of pay strike if they do not get it, and to from fifty to eighty-five per cent of their demands find a favorable response, because they have compelled it.

It has been said that the workers should not belong to a class, that there should be in this country only free citizens, all working for the same ends of a noble citizenship. This is what should, but does not exist. It does not exist because those who demand that the workers shall not belong to a class of themselves constitute a class, persistent and often arrogant, in their demands that their own interests shall be recognized and protected. They buy legislatures, they make laws for the nation, they control great industries, they amass vast wealth, they live surrounded by arrogant luxuries, and they are often wholly disregardful of the rights and the wishes of those who work. No other wrong they do honest men is so great as the dislike for honest labor they breed by their actions in the minds of the young and the weak-minded.

The working man is not always wise and judicious. He does what is unjust and unlawful; disregards the rights of others; restrains other men from working by forcible means; starves himself and his family to compel his employer to pay such wages as he demands, perhaps when the business will not permit an increase, and resorts to violence, to arson, to murder, and to civil war, in order to secure what he desires. If he were wise, he would use other methods. But why is he ignorant, why incapable of seeing broadly and liberally? Has his employer attempted to make him wise and just? Has the state trained him for good citizenship? Has the church made him in reality its care, showing him how to govern himself and how to find his rights?

The trade union performs a great service for the workers in securing them fellowship, in bringing them social opportunities, and in aiding them in times of distress, sickness, death. When we find men associating together everywhere to realize these objects it may be seen that the union has a great mission to the workers, to whom most of the other social organizations are not open. This demand for combination answers also to another great need of the workers, that which has been termed "collective bargaining." This phrase of the activities of the union is often criticised as if it were an isolated phenomenon of modern life, whereas it manifests a tendency that is one of the most powerful and dominating at work among us.

It has been justly said that competition cannot be made successful where combination is possible; and this assertion states an exact scientific truth. The worker joins the union because he would be speedily crushed without its aid. For him competition would soon cease to exist, and he would be wholly at the mercy of his employer as to hours, wages and conditions, if he did not protect his interests by joining his interests to those of others. Every year shows more clearly that the union which is wisely organized, that keeps within the just limits of the law, that seeks the sympathy and co-operation of the public, cannot be crushed by any existing power or by any likely to come into existence in the future.

The trade union is a business organization as much so as the corporation or the trust; and is as fully justified by modern conditions. It exists as the most effective business instrument yet devised by the workers for the promotion and protection of their interests. Primarily it is not a social organization or one for insurance purpos[illegible] it is a business institution for securing business ends. It exists [illegible] definite purpose of promoting the busines interests of the workers [illegible] the principle, that if they do not protect their own interests they w[illegible] not be protected.

The history and the statistics of the trade union movement prove that it has been largely instrumental in promoting the interests of the working class in all countries where it has existed in any developed degree. It has increased wages, shortened hours, lessened child labor, promoted education, and done much to elevate the workers. It has decreased the number of strikes, made violence menacing to public welfare less frequent, and done much to promote conciliation with employers. The unions have been much more largely ready to welcome arbitration and peaceable settlement of difficulties than the employers not only in this but in all countries.

The question of the closed shop or one from which the union rule excludes all who are not connected with it by membership, and the open shop or one wherein the union rule does not operate has been much debated. Many political leaders, and many manufacturers, have shown themselves strongly opposed to the closed shop. They assert that it is not American, that it is not in harmony with democratic institutions, that it destroys individual liberty and initiative; and that it must not be permitted to exist.

It is safe to assert, whatever these men may say, that the closed shop will continue, and that it will spread more and more widely until it extends throughout the industrial world. A power speaks in it which is greater than that of presidents of manufacturing establishments, leaders of political parties or governors of states; and the imperative voice of economic demands will not be quieted because these men express their opinions. It is not enough to say that the union is tyrannical, in that it requires all men to accept the same wages, whatever their capacity. When such an interpretation of the methods of the union is given it indicates that they have not been judicially studied, and that prejudice voices itself in the criticism. As a general fact, all men in the union do not work for the same wages. The union establishes a minimum standard, below which its members are not permitted to work. This not only secures to all as nearly a decent wage as posible, but has a strong tendency to prevent wages sinking to that level which makes impossible proper conditions of living. In regard to the most capable man it may be said that he is more steadily employed than the less capable, and that his wage, though it is the uniform one of his union, is higher than it would be under free competition. (The union does not seek to prevent wages higher than the scale. There are printers in Danville getting $18 on a $13.50 scale.—Ed.)

No other defense need be made for the trade union than that it moves with the spirit of the age. It is butanother expression of the fact that competition has proven ineffective under modern conditions. Manufacturer find it desirable to combine into trusts in order to lessen competition; and the workers find it desirable to join the union for the same purpose. The union controls the labor market as the trust controls the oil or the tobacco or the steel market. The union increases wages as the trust increases profits. The union secures legislation favorable, and hinders that likely to do it harm. The trust does the same, whether wisely or unjustly. The same causes have brought about the same results, on the part of labor and on the part of business interests alike.

It is not necessary to apoligize for the trade union or to go to anything approaching unreasonable lengths in defending its methods. It speaks for itself when it is given a fair opportunity. It stands most definitely in all phases of its being for collective bargaining, the defense and the protection of the working-man, and is the one weapon he now possesses. What is most of all to be noted in regard to it is, that it rejects the method of competition, that it asserts the worth of combination, and that it proves highly beneficial to the workers.

We have not adjusted ourselves to this new idea of collective bargaining, and we do not yet realize how we ought to deal with it. In time we shall understand that it is not opposed to liberty, but is the only means the worker has for securing it. A merely theoretical right called personal freedom, that puts the worker at the mercy of his employer, is freedom only in name. A man whose wages are wholly within the control of another, and therefore his manner of life, is not free, whatever may be said by those who look at abstract rights and not at concrete facts. The individual worker cannot dictate wages, however free he may be in a political sense; and he cannot increase his wages because his needs have been enlarged. However, he may love his wife and his children, with whatever zeal he may desire to protect them, he is helpless before the economic problem, if he must fight his own way as a free man. Therefore, if he knows his needs and his opportunities, and how these can be matched to each other, he joins the union; and secures the real freedom he can find nowhere else—the freedom to earn a living wage, and to protect his family as he ought and as he desires.

Nearly all who discuss labor and wages do it from a prejudiced or partisan point of view. Such questions need to be taken into the region of fact and principle. First of all, then, it needs to be recognized that the machine and large-scale production have changed largely the position and the opportunities of the worker. He toils in the great factory, not in the little shop. He no longer owns his own shop, tools or materials; and he does not buy raw materials or sell the manufactured product. He is employed at a daily wage in a highly organized manufacturing institution, and has no control whatever over its direction. He obeys orders, and his skill is the skill of one who can perform alertly and accurately specific tasks. The machine he uses is exact, mathematically determined and adjusted in the relations of its

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Strikes and Labor Problems

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parts, and gives no opportunity for individual expression of opinion or intellectual power.

The mind of the worker is developed after the machine type, comes to accept quantitative relations, demands scientific accuracy, and passes away from those habits of thought produced by other conditions of occupation. The farmer has the panorama of the moving world about him, he studies changes of weather and moon, and has always in his mind a great store of unverified traditions which have come to him from a far-off past, long since outgrown in most other directions; and he plants and reaps as these old superstitions dictate. The sailor is superstitious because the weather is ever shifting, and forces he cannot comprehend and control are all about him. Not so the factory-toiler, who deals with a far other world, that shapes his mind in a manner of its own. It teaches him mechanical exactness the law of material forces, the demand for law and absolute accuracy. It unfits him for habits of superstition, deference to traditional authority, regard to social position, and much else that makes up the inherited world in which we live. It teaches him most positively his dependence on others, that he can accomplish nothing as an individual, that he is but a part of a system, an institution, an organized body, a social machine.

Is it surprising that the man trained in the factory and behind the machine should prefer the union to a theoretical liberty, which does not increase his pay or shorten his hours? The methods of machine and great-scale production are fitting men for the union, and for its methods of selling and advancing the interests of labor. This was not designed by those who set the factory system in operation, but it is the result which has been produced. It has brought about this result by the same psychological processes which make the mountaineer love liberty and individual initiative. To say that men ought to act independently, think for themselves, and not submit to dictation, means nothing whatever when all the psychological processes to which a man's life are submitted train him in the other direction. It ought not to require saying that the boy trained on the farm or in the great factory will not be the same in his habits of life or in his methods of thinking. The farm boy cultivates freedom, individual capacity, and ability to meet whatever difficulties may come to him in the course of the day's experience. The factory boy gets quite another training, perhaps not less valuable; but one that has less of initiative and more of power to perform regularly and continuously the same task throughout the day. The training of the one is for individuality; the training of the other is for social combination. The one finds it difficult to work with others; the other may find it impossible to work apart from them. The one controls in his own hands all the instruments of his labor; the other can do nothing except as he toils after the vast machine, and in the great company of other men and women who toil with him.

This new habit of mind which the machine-process develops must not be forgotten when we are judging the union man and his methods. He is as much a product of our age as the machine itself. We are compelled to think that if the factory is to continue the union-man will also remain as a permanent part of our civilization. Unfortunately, the machine will not control itself. The processes of manufacturing cannot be wholly turned over to machinery. Therefore the man of the machine-training will have far into the future his influence upon our civilization. In one way only can we prevent this, and that is by abolishing the wage-system and what it represents. All the signs point that way, and indicate it is desirable not only for the sake of the worker, but also for the good of all others. The wage-system is a part of theold slavery, interpret it in whatever way we will. No man can be wholly free whose life is dependent on the wages and the good-will of another.

We are bent to other tasks than this at present, but some day we must think what wages mean to the man who works, and what it means to our whole civilization. While we may not be able to see our way to free ourselves from this system more than we did that of slavery, we will discover at last that it is not less unjust, unwise. It does not create a tyranny so great, but it is one deeply harmful alike to those who toil and to those who employ.

In view of the problems which labor opens to view, it is not surprising Christ dealt with them in a manner His own. He saw that all He wished to accomplish bound itself up in some way with this question of labor. If He said the rich could not enter the kingdom of Heaven, it was because He saw that those who employ others to toil for them require other tasks than those dictated by brotherliness. Was He right when he said that brotherhood is the law of life? We are beginning to catch glimpses of methods of human activity in the future which will bring us to the acceptance of that method as the only true one. That we cannot now realize how it may be brought out of the present conditions is cause for investigation. and not for rejection. To say that Christ was mistaken is an autocratic method of dealing with His teachings. When we assert that what He aimed at was realized in the church or is to be realized in immortality we are really begging the question. Was He right or was He wrong? Was He a mere fanatic or had He some true glimpse of a better human world?

We have endeavored for centuries to find some other way than that of brotherhood for realizing the nobler social life of man, one that will unite and harmonize the interests of all; and we have sadly and conspicuously failed. The higher life of civilization can be secured only by the method of combination, and by bringing the ability of each to work for the advantage of all. That is what Christ sought to bring about in the life of His time, and on this ideal He based His attempts to secure the elevation of the race. He believed in brothrhood, and it is the foundation of His gospel. Only when it is practically realized will Christianity have worked out the highest results for which it has sought.

Socialists In Action

Program in Milwaukee, the Party's Chief Stronghold

[From the New York Sun.]

A project to condemn all local public utilities and to establish a number of industries to be operated by the municipality has been launched by the social democratic party of Milwaukee and is now before the common council. It will come up in the state Legislature when that body convenes in the winter. Here is what the socialists propose to do:—

To condemn the street railway system and have the city assume control.

To condemn the electric lighting plant and operate it by and for the city.

To condemn the gas works and operate it by and for the city.

To condemn the telephone company's property and operate it by the city.

To establish and operate a municipal ice plant.

To establish and operate a municipal slaughter-house.

To establish and operate a municipal wood and coal yard.

To establish and operate a municipal dredge.

To establish and operate a municipal plumbing establishment.

This is not all that it is proposed to do. Those back of the movement are going to Madison, where the state Legislature meets, and among other things demand laws to bring about these reforms.

One-cent railroad fares throughout the state on Memorial day, state fair days, Labor day, Christmas and Thanksgiving.

Giving common councils the right to regulate telephone and street railway rates.

Giving the common councils power to fix the price of gas and electric lighting.

Giving cities power to collect from public service corporations the cost of making street improvements.

Giving cities power to employ professional lobbyists at the Legislature to look after city legislation.

Providing that public service corporations pay 8 per cent taxes on their gross earnings instead of 4 per cent, as under the present law.

Giving the city the right to condemn property and maintain municipal terminals for railroad purposes.

Legislation to pension wage earners over 60 years of age.

To provide for free text-books in schools.

To establish state fire and accident insurance companies.

Out of 46 members in the council the socialists have 12, and hold the balance of power, while in the Legislature they have 5 members. Of about 65,000 votes that are cast at elections in Milwaukee the socialists have from 15,000 to 18,000, so that the movement they have launched is one that cannot be ignored. They campaign from one end of the year to the other, and in this city are counted as the sharpest organizers of any of the political parties.

The plan for condemning the public utilities is being fathered by the socialists, but they may get some support from the other parties. The resolution provides that the city attorney draft bills giving the city power to begin condemnation proceedings. The bill will then be taken to the Legislature, which will be asked to enact a law giving the municipality power to proceed. The corporations affected are the Milwaukee gaslight company, the Milwaukee electric railway and light company, the Wisconsin telephone company. The Gas company is owned by New York, Philadelphia and Boston capital. The street railway, which also operates the electric lighting plant, is owned by the North American company, which also operates the St. Louis and Cincinnati systems. The telephone combany is in the Bell system.

The establishment of a number of industries by the city is to combat what the socialists say are local monopolies. The agitation for a wood and coal yard grows out of the coal strike; that for a municipal dredge is the result of high rates that have been charged here for dredging; the idea of an ice plant, from the fact that the socialists say local ice prices are too high. They charge also that the local plumbers are in a trust and propose to break it by establishing competition. The slaughter-house idea grows out of the agitation recently begun against the packing industries.

The legislation is in the hands of William F. Thiel, a well known attorney, who is a socialist.

Hell on Earth

If it be tenable, on the basis of Scripture revelation, to divide the spirit-world into seven circles or spheres, then the Swedenborgian doctrine of "correspondences" seems verified in the present economic condition of the nations of earth. There is the lowest "pit," the dark Tartarus of absolute penury, despair, starvation, friendlessness, suicide; next, the "hell" of poverty, drudgery, semi-starvation, and slavery; then the "Hades" of laboriously making a fairly comfortable living; fourth, the "Paradise" of possessing a satisfactory income; fifth, the "first heaven" of ability to live on the interest of one's investments; sixth, the "second heaven" of a surplus and constantly accumulating interest; and, lastly, the "third heaven" where the Chicago trinity dwelleth, the heaven where the streets are of gold, the avenues paved with stocks, bonds, and mortgages returning from 8 to 30 per cent interest, and where the palaces are built of precious stones galore.—Rev. Stanley L. Krebs.

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Any one in New England wishing to arrange for a lecture on Christian Socialism would do well to correspond with Rev. George Willis Cooke, 25 Beacon St., Boston.

Jesus' Recognition of the Worth of Man

BY REV. EDWARD DAY

"How much then is a man better than a sheep?"
Like one who found some pebbles cast aside,
  Despised and spurned of men as things of naught,
  And saw at once by the pure light they caught
And flashed, revealing differences wide
Compared with other stones whene'er beside
  Them put, rare diamonds not to be bought,
  Though they might long by merchantman be sought
With practiced aid of subtle, patient guide,
  Save with vast stores of precious yellow gold;
  So thou didst see in men despised howe'er,
Though treated as chattel, bought and sold,
  Though hounded by wild dogs nigh everywhere
  Thy brothers, placed by moral worth untold
Above all creatures of the earth and air.

—NANTUCKET, MASS.

We Are Going

With this issue the CHRISTIAN SOCIALIST ceases publication at Danville to reappear at Chicago. If we had plenty of money and help there would need to be no issues missed on account of the move; but having a very limited amount of money we must make the change in the cheapest possible way. And having been so short of help, we propose to give Mrs. Carr a little breathing spell while we are making the change. As we can not carry our post office entry with us, but must apply for second class mailing rates at Chicago just as if we were entering a new paper, the missing of one or two issues will not affect the paper in any adverse manner whatever.

Meanwhile our readers may be sure that the CHRISTIAN SOCIALIST will reappear from Chicago very soon with a better appearance, prompter service and even more valuable and satisfactory contents; for, though many have written that this paper is the best in the field, we have plans for its immediate improvement.

We have only one cause for concern. And to mention it will probably remove it: We have feared that those who are getting subscribers might cease until the paper reappears—which would be very natural, but very disastrous to the paper. Unless the income of the paper can be maintained during the move, we shall be very much embarrassed for want of money to get started again in the right way. The mailing will cost us several times more till we are regularly entered again at second class rates. The cost of moving, paying rents in advance, getting some new office fixtures and supplies, etc, will amount to hundreds of dollars. Therefore we beseech every friend of our cause who reads these words to send us at the earliest possible moment a new list of subscribers. And those who can possibly afford it should send some money to help us over these difficulties. The move to Chicago will be of immense advantage to the paper and the cause it stands for, as explained in last issue, and we mean to take this forward step trusting in God and our Comrades for all needed supplies.

As the office force must remain at Danville until all work here is finished and the move accomplished, please direct all letters, subscriptions and donations to the Christian Socialist at Danville, Illinois, until our next issue, which will contain the address of our new home.

Comrades, friends, stand by us now and we shall all soon have reason to be glad and proud of the fruits of our toil and self-denial. Roll in the subscriptions and the donations as fast as possible and let us start at Chicago with full sails and a smooth sea.

Loyal Hearts and True

Since our last issue a goodly number of people have sent us hearty and substantial encouragement, some in larger, some in smaller quantities which were perhaps as large or larger in the sight of God.

One comrade writes offering the C. S. office-room free of rent. Of course we shall accept, if the circumstances prove suitable. A dear lady writes offering her personal services in the office at the bare cost of board and lodging. Another kind friend sends $50 in cash. Others send lesser amounts. And for all we are profoundly thankful to them and to God.

And we are sure that before the ink gets dry on this paper others will join this noble company of helpers in this great work. We welcome every assistance.

Our Enlarging Opportunity

As I travel through the country speaking the glorious message of socialism the importance of our religious expression of the message becomes more and more apparent.

At many places the CHRISTIAN SOCIALIST already has subscribers and their warm welcome and enthusiastic words of appreciation make my heart glad. They are using this paper as an entering wedge to interest people in socialism who would turn from the materialistic expression of it with disgust and despair. While those who read this paper are able to read scientific socialism with the knowledge that legions of great and good men in Europe and America, who are true scientific socialists are also spiritually minded and genuinely religious. This paper is now doing more than any other influence, said a minister in Iowa recently, to show the Church of America its opportunity and duty with regard to socialism.

And when we secure enough support to enable the editor to remain at home and properly do his editorial work, its power will increase tenfold.

Not only is the CHRISTIAN SOCIALIST winning religious men to socialism, but it is modifying the attitude of materialists toward religion, reclaiming wanderers from God and the Church, and causing ministers to take heart and remain in their pulpits as servants of socialism and religion, who had about concluded to discard the Church as an old bottle unfit for the new wine.

And wherever I speak the message of Christianity and Socialism, there are many whose hearts are thrilled by the possibilities in this combination and who eagerly endorse the plan. While the materialists themselves in general admit the TACTICAL ADVANTAGE of our expression of socialism in a nominally Christian land.

Soon, if we do our duty, we shall have an awakened Church thundering against wage-slavery and capitalist robbery as against chattel slavery twenty years before the war.

Comrade, I plead with you for help. Send money, if you can; but do not fail to send a list of subscriptions, and then another. You who can not send money can send a club of subscriptions. Please do not neglect this immense and growing opportunity. Roll up subscriptions and money until we shall be able to do our work royally and reach the nations with our glorious good News to All People.

—E. E. C.

October in Iowa

Rev. Edward Ellis Carr, the managing editor of the Christian Socialist, is spending the month of October in Iowa, speaking every night and traveling every day. At some points, owing to a fault in local arrangements or inability to get people out, the audiences are small and the meetings not satisfactory. But generally the audience is large, the lecture received with great enthusiasm and the impression profound. Many branches are asking for return dates. But the nation is so large and the calls so many he can not return to one-tenth of the places that ask for him again.

He closes in Iowa November 2, and will then give immediate attention to moving the paper to Chicago.

Comrades of the South

Rev. Edward Ellis Carr will tour the South beginning January 1. He expects to lecture in Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma and Arkansas. Perhaps also in Tennessee, Kentucky and Missouri. Any comrades or branches in these states who would like to have Comrade Carr lecture for them will please address the Christian Socialist at Danville, Illinois, as soon as they decide upon it. Terms very reasonable.

THE EPISCOPALIAN SPECIAL

The next special edition of the Christian Socialist is an assured success. Besides many other attractive features, there will be leading articles by prominent Episcopalians on various phases of Christianity and Socialism.

Rev. W. D. P. Bliss, the editor of the first christian socialist paper in America—the Dawn—twenty years ago, the foremost writer on socialism in the periodicals of his Church, has furnished an article.

Rev. A. L. Bryon-Curtis, rector of St. Joseph's Church, Rome, N. Y., long prominent in socialist circles, will furnish a paper.

And Rufus W. Weeks, whose pamphlet, "The Most Remarkable Phenomenon of the 20th Century," has been read by millions of people, author of "The Socialism of Jesus" and "A Socialist's Appeal to Christians," has furnished a paper.

Just think of getting these three excellent articles, besides much other valuable matter, all for one cent—if you order a bundle of Christian Socialists of that issue.

This issue will be good for all Christian people as well as for Episcopalians, so do not negelect any in your distribution.

To show the interest already manifested in this special number, we will state that already more than half the amount necessary to put it out has been sent in.

Please send your order in advance, so we will know how many extras to print.

One cent per copy in bundles of ten or more. Every socialist branch should order enough to give one to every professor of christianity in its vicinity.

And we urge every comrade who can to send us some money to help present this issue to all the Protestant Episcopal Ministers and to as many others as possible. It will be excellent propaganda matter for all who call themselves after Christ whose Gospel means Socialism.

Are You One

Every friend of this paper could get us a new subscriber *today* with an hour's effort, or less. This would mean a gain of thousands of subscribers at once. Comrade, are you one?

WHO'S WHO?

John D. Rockefeller and Company, with violent gesticulations, declare to President Roosevelt: "You are a socialist! and it is very wicked of you to be 'tearing down' the prosperity of the country by advocating government regulation of private business!"

Says Mr. Roosevelt: "You are vastly mistaken. I am no socialist. Bryan and Hearst are the socialists; and government control is the only way to save the country from their ruinous plans of 'public ownership.' "

"You are another!" exclaim Bryan and Hearst in one breath. "We are no more socialists than you are; but we have the only plan by which socialism may be held back; and you must accept 'public ownership' or real socialism will capture and revolutionize the country."

All of which seems to indicate that socialism has become a very large and live issue in American politics, that the capitalists realize something must be done soon to stop the deluge, and that every attempt at economic reform is by them regarded as a direct step toward socialism.

Meanwhile it becomes clear to additional thousands every day that real socialism alone, revolutionary socialism, the co-operative commonwealth, is the only remedy for the vast, awful and rapidly growing evils of capitalist robbery.

And the real socialists, while admitting the socialistic tendencies of "government control" and especially of "government ownership," are very glad that the advocates of these reforms deny so strenuously that they are socialists. They are not; and their constant denials help keep the issue clear.

If you want to know who and what the real socialists are, read Vail's "Principles of Scientific Socialism", Mills' "Struggle for Existence" and Spargo's late book on "Socialism"—pronounced by many the best book yet published on the subject.—E. E. C.

FIRST CHICAGO EDITION

The first edition of the Christian Socialist from Chicago will be an extra good number and will mark a great forward step in the socialist propaganda, especially of that phase which recognizes the fact than man has a heart, a conscience and a soul, as well as a stomach.

The Christian Socialist is now recognized as the leading voice of Christian Socialism in America and is receiving grateful recognition beyond the seas.

Would it not be a fine thing for every reader of this paper to order a bundle of ten or more of this first Chicago Edition for distribution among his religious acquaintances? Order now so we will know how many to print.

Presbyterian Edition Exhausted

The Presbyterian Edition, containing comrade Strobell's splendid article, is now exhausted and we can not furnish more. But the article is printed in a neat pamphlet and may be had for 5c each, or 50c per dozen, postage prepaid. Order here.

The best way to help the Christian Socialist is to get a new subscriber today.

Suggestive Words from Chicago

A Gentleman of Prominence in Christian Work Writes us These Suggestive Words from Chicago

I have for some time realized that a condition exists, especially in the larger cities where great numbers of laboring men are becoming Socialists, which is not conducive to the proper development of our common cause. For instance here in Chicago are thousands of good earnest Socialists and a great many of them are members of some Church but are dropping out very rapidly and going adrift without any anchorage for their Christian lives. They go to the ordinary Churches, but the Gospel preached there is nothing but a perversion of the true Gospel, as it is absolutely impossible for the Capitalist preacher to preach the truth as it is found in the New Testament. Whenever, therefore, one of our Christian Socialists goes to Church his intellect is stupified and his sense of justice is always shocked. For that reason he ceases to go to Church.

Another thing, Socialism has generally been connected with Atheism, so that whenever Socialism is mentioned in religious circles preachers and laymen look upon it as something opposed to religion. They have not yet come to realize that Socialism deals with only a purely economic question and that the politics employed to obtain the end are no more religious than the politics of the Capitalistic class to obtain its end. When, therefore the Churches see that, when a man becomes a Socialist, he leaves the Church and becomes indifferent they claim this as an argument to support their claim that Socialism is subversive of, and antagonistic to, religion.

In order to save the situation it will be necessary to establish some meeting place and have some organization where, in the first place, the Gospel can be preached embodying all the truths of the Gospel as well as the principles involved in the economic realm. In other words there must be a center to which Christian Socialists can go and be fed and educated and encouraged by the preachings of Jesus, both in religious and economic respects. If such a center could be established those Socialists who are now leaving 'the Churches and drifting away could be taken care of and be made a power for the future spread both of Socialism and Christianity, and at the same time the Churches at large would be disabused of the idea that Socialism is Atheistic and non-religious. In that way it would be only a short time until pastors and laymen in the regular Churches would be free to advocate their new economic convictions without leaving their respective Churches, and finally the entire Church would be turned into the way of its originator.

How To Do It

Working only one hour a day for six days—one short week during spare time—the friends of this paper could easily get enough new subscribers to make it self-supporting. Then what a power it would become. Comrade, do your part, anyway, and do not delay.

To Canada Comrades

Comrades of Canada, our move to Chicago brings us nearer to you by a half day's mail. And with the new advantage, we shall be able to reach you with the Christian Socialist much more promptly than heretofore. And we want to draw nearer to you in heart also.

The Socialist Spirit knows no national boundary lines. It is international. You are our brothers and comrades, and we want you to *annex* the Christian Socialist and use it as your best means of getting religious people started on the path of socialism.

The great expense, slavery and risk of a new paper make it unwise to attempt a Christian Socialist in Canada for several years yet. We speak your language. We hold your faith. We breathe your spirit. Please adopt this paper as your own and spread it throughout your land. E. E. C.

Throw It

Comrade, do not wait 'till we move to strike us with that club. Throw it now. It will make us move faster.

What We Want For Christmas.

We want a Christmas gift this year of one thousand new subscribers; and there are thousands of our readers who could get one each today...Comrade, you could. Will you?

There are hundreds who could easily get five this week.

There are hundreds who could get ten and some a hundred, between now and Christmas.

Comrades, we have toiled and suffered much for the Christian Socialist—you know it is a good thing to do—will not you toil for it somewhat now and spread its influence?

Begin today to get subscribers, and roll in a list every week or so, until our hearts are glad with victory, and the influence of this paper is vastly enlarged.

"Christian Socialism; Its Hope and Its Ultimate Consummation." Rev. Geo. Harter, Akron, Ohio. 50 pages. 25 cents. An excellent propaganda pamphlet. Written in the true spirit of fraternity.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL, NEWARK, N. J.

This is to certify that the statement that I signed was made up by James McPartland, detective, and Harry Orchard, alias Tom Hogan. I signed it because I was threatened by Gov. Gooding saying I would be hanged if I did not corroborate Orchard's story against the officers of the Western Federation of Miners.

(Signed) STEPHEN ADAMS.
Witness: ANNA ADAMS.

Thus falls to the ground the prosecution of Moyer and Heywood and makes plain the conspiracy of the capitalist class to crush the miners union. This confession comes at just the right time. It ought to make, not only voters, but Socialist voters.

The chances are growing bright to elect a Socialist member of Congress to succeed Representative Goldfogle, a Tammanyite, in one of the East Side districts, in New York. Goldfogle disobeyed his constituents, who demanded that he raise his voice in Congress to protest against the massacres of the Jews in Russia and if possible secure the cooperation of the government to call upon the czar to stop the slaughter. The Tammany man made a mess of the whole business. Two years ago Joseph Barondess, leader of the cloakmakers, ran in the district on the Socialist ticket, and was defeated by only a small margin. This year Morris Hillquit, the little giant of the New York Socialist movement is the Socialist candidate. The Citizen is informed that all the Jewish factions in the district are waiting on Hillquit and that everything points to the latter's success. Hillquit is a clever writer and a brilliant speaker and his strength is acknowledged by the Tammany leaders. William Mailley, former national secretary and one of the most successful organizers in the country, is to manage the campaign, which, from all indications, will be the hottest that has ever been waged in little old New York. A number of outside speakers will also be brought into the district to take a hand in the campaign.—Cleveland Citizen.

An organization of Methodist preachers is making a campaign in Will and Du Page counties. They have sent a list of questions to our nominees for the General Assembly, seeking to know how they will vote on the local option bill. The following letter has been mailed them in answer:

To Frederick F. Farmiloe and Others:

Dear Sir—We, the nominees on the Socialist Party ticket for the office of members of the General Assembly, beg leave herewith to answer your communication categorically questioning us as to how we would vote on certain measures.

The Socialist Party ever has stood for the idea of the referendum and the largest possible exercise of the voice of the people in public affairs. Our candidates would always vote for these measures that would tend to increase the power of the electorate to name laws for their government.

As to the saloon question, the International Socialist movement stands in bitter opposition to the whole saloon practice. It sees in the liquor question a means of further enslaving the working class and thus preventing them from that close and careful study of their class interests that shall lead to their emancipation, and thus give economic liberty to all.

The Socialist Party nominees will be found voting for those measures that are known to be in the interest of the class they represent—the working class.

In regard to the local option bill, on which you wish specific answers, permit us to state we know nothing of this bill what it intends to accomplish and how, and therefore it would be utterly impossible without this knowledge to say how the Socialist Party candidates would vote.

Your own publication, The Illinois Issue, declares that our candidates "voted right" on this bill in the last session of the Legislature. When you consider that they were governed in their vote by the fundamental propositions above noted, you can at once see why we can make no specific promises and also ascertain clearly how the Socialist can always be depended upon to vote. He must ever stand for that largest democracy that shall give to the producing class the control and administration of the government—for the working class and by the working class.

As to your last question, we answer unhesitatingly yes. Every meeting of the Socialist Party is a public meeting. There is nothing done in secret and you have fullest liberty to make public our answer.—Chicago Socialist.

Just which republican leader Gompers will tackle next is problematic, says the Cleveland Citizen. Whether he will go to Illinois and bang away at old Cannon or invade Ohio and attack Burton is not given out as yet. The peculiar thing about the campaign is that neither Cannon or Burton have democratic opposition, and Gompers would hardly support their Socialist opponents.

In the recent rush of 600 strike breakers to San Francisco to be used in intimidating union street car workers in a city with a union member as mayor, we are struck by the abjectness of organized labor, which engineered and serviced the train, switched the cars, etc., at the command of a handful of enemies to their cause, when by united action on their part they might have dispersed these oppressors as quickly and effectually as chaff is scattered by the wind.

The official returns of the Socialist vote in Arkansas showed a slight gain. In 1904, the vote polled for our presidential candidate, Debs, was 1,816; the vote for Comrade Penrose our candidate for governor the same year was 1,364. The vote for Comrade Hogan for governor in the recent election was 2,104. This shows an increase of 251 over the Debs' vote and 740 over the gubernatorial vote in 1904.

Imperfect returns of the Maine elections show very little, if any, increase The Socialists have cast practically the same vote as last time, partial returns showing 1,361 votes a Socialist loss of only 229 votes, with a large gain in the number of rural towns casting Socialist votes.

From George B. Kline, state secretary of West Virginia: "We will have 12 county tickets in the field, against three two years ago; 8 state senators, against none two years ago; 32 nominees for House of Delegates, against 10 two years ago."

Enthusiastic reports from Pennsylvania are that there is a landslide toward the Socialist party in progress.

Recent developments in the Moyer-Heywood matter seem to prove almost certainly the conspiracy to railroad these comrades to the gallows and the reaction is said to be turning in politics to the aid of Heywood candidacy for governor of Colorado, and many comrades are prophesying Heywood's election.

Chicago comrades as well as those of New York are trying to break into Congress.

The Swedish Socialist party has published its report for 1905. The vote for the candidates for the Swedish Parliament was 26,083, or three times as much as three years ago. The party of Sweden is in very good condition financially and in membership, and the peaceful settlement between Sweden and Norway must be attributed to a large extent to the influence of the Swedish socialists. The battle for universal suffrage will go on.

Socialists of Finland held their annual congress at Uleaborg. The chief subjects for discussion were the revision of the platform by dropping the demand for universal suffrage, which has been granted. The party is now composed of 81,000 members in 461 branches. There are four daily papers whose circulation averages 20,000 copies, and there is no reckoning the number of weeklies, etc., besides one woman's journal and a humorous publication.

A late dispatch from London says: The breach between the Liberals and the Labor parties in this country is widening. The recent intervention of the Labor candidates at the Cockermouth election, which resulted in a Conservative capturing the seat from the Liberals has caused very sore feelings among the members of the latter party. The Master of Eliband, speaking on the authority of the Junior Whip, the other day, declared war on the Independent Labor, or Socialist party, and expressed the conviction that Liberalism, which had never thriven upon Socialism, has now got to stand upon its own legs. Mr. Keir Hardie, the leader of the Labor party in the House of Commons, has taken up the challenge in an article in the current number of The Labor Leader.—Social Democratic Herald.

The general strike is being discussed in Germany by the Social-Democrats. Bebel declared that it was a weapon of such a nature that it should be added only as a last resort. His words were taken to mean, according to a correspondent of the London Justice, that the general strike meant in effect the grand struggle who was to be master in Germany, the capitalists and emperor, or the workers. It meant the revolution and could thus only arise where the issue was one pertaining to the entire nation, not to local issues, such as universal suffrage in Hamburg, or universal suffrage in Prussia.—S. D. Herald.

For some years the island of Guadeloupe was represented by a Socialist in the French chamber of deputies, and this Socialist happened to be a negro, M. Legitimus, one of the brightest minds in French West India.

At the last election it seems, a second Socialist was elected, Comrade Gerault-Richard, formerly editor of "La Petite Republique," the Paris daily Socialist organ.

Helsingfors, Finland, Sept. 18—After a nine months' session as a constituent assembly to elaborate a new form of government for the Grand Duchy of Finland, wrested from Emperor Nicholas by the great strike, the ancient four-chambered Diet, dating from 1772, today passed out of existence and will be succeeded by a unicameral parliament elected by universal male and female suffrage.

The announcement of the granting of a National Assembly is being received with great rejoicing throughout Persia.

Mushir-ed Dowleh, the Grand Vizier is regarded as chiefly responsible for the Shah's act, and is looked upon as an advocate of wide reaching reforms, who has been convinced by the developments in Russia that the time had come when the absolutism of the Shah must end in Persia. Unlike Russia, however, the reform spirit first was manifested among the Persian clergy who formerly were Reactionists.

At a time when the courts in this country are engaged in their usual pastime of knocking out labor laws, it is interesting to note that in Germany the Reichsgericht, which corresponds there to the United States Supreme Court here, and is the court of the last resort, has decided that boycotting on the part of strikers and workingmen is legal.

The decision went so far as to expressly declare not only the strikers could themselves boycott an antagonistic employer, but also that it was legal for them to appeal to the public to assist them and to join in the boycott.

This decision of the German court can only be modified by the consent of the government and a majority of the Reichstag.—New York Worker.

At Milwaukee the Social-Democratic noon day meetings at the doors of the factories have been so highly successful as to alarm the capitalists. At one of the big plants the proprietors locked the doors through which the men usually go to dinner so that they would be obliged to take so much time hunting for an exit that there was no opportunity for our speakers to address them. At another factory where a noon day meeting had been announced, the men were informed that owing to the "rush of business" they would be obliged to work during the noon hour. Nevertheless the factory meetings continue to do their good work. 34 of these meetings have been held during the past week, and 20,000 pieces of literature have been distributed during that time.

Conspiracy Breaking Down

From time to time we have told the story of the infamous conspiracy of the capitalists of Colorado and Idaho to destroy the Western Federation of Miners by "legally" murdering the president and secretary of that organization, Chas. H. Moyer and William D. Haywood. How these men were literally kidnapped by the secret scheme of the governors of Idaho and Colorado, pliant tools of capitalist interests, without the shadow of legal form, and incarcerated in an Idaho prison on the "confession" of Harry Orchard, who admits having killed ex-governor Stuenenburg and a score of others, has been told from ten thousand platforms and in hundreds of papers in America within the year. Nothing has ever so aroused and united the working class of America as this unspeakable crime against their leaders and their cause which so clearly reveals the despotic, desperate and anarchistic methods of capitalism.

The nomination of Haywood, while yet in an Idaho prison on this frightful charge, as governor of Colorado on the Socialist ticket, and the growing possibility that he may be elected, shows the spirit of the western workingmen.

In vain have the socialists and union men tried to obtain a fair and speedy trial. The trial has been postponed and all bail refused, doubtless with the hope that the accused would die in prison. But, encouraged by the knowledge of their own innocence and the confidence and unceasing activity of their comrades out of prison, Moyer and Haywood are well and strong, while the men whose purchased perjuries was made the pretext for their imprisonment are breaking down.

Steve Adams, the accomplice of Harry Orchard in perjury has confessed that he was compelled by Gov. Gooding to sign the charges against Moyer and Haywood on peril of his life. And now reports are spreading that Orchard is insane and has repeatedly attempted suicide, "and suicide is confession." Since Adams' confession, the conspiracy is breaking down so completely that it is feared the capitalist tools in the Idaho government are, by these reports of Orchard's attempts at suicide, preparing the way to murder him to get him out of the way. With Adams exposing the horrible conspiracy and Orchard insane or a suicide, IT WOULD BE EASIER FOR THE CAPITALISTS TO LET GO. They have caught a Tartar this time sure.

While he was swearing away the lives of the union leaders, Adams was immune from all prosecution; but now he is under arrest for previous murders and will probably be executed.

Beaten at every point, the capitalist conspirators will stop at no desperate measure to save what prestige they can as the dreadful conspiracy breaks down. Meanwhile the case affords the most striking proof of the limitless anarchy of capitalism and the power of an aroused working class to obtain justice when they unite to demand it.—E. E. C.

The Christian Socialist FELLOWSHIP

REV. LUCIEN V. RULE, *Secretary*, GOSHEN, KY.
REV. WILLIAM A. WARD, *Treasurer*, HENDERSON, KY.

Were Whittier Here

Were Whittier here, his fiery songs
Would vengeance sound against the wrongs
Wrought on the toiling little ones
In Mammon's Mill that ceaseless runs.

Were Whittier here, his wrathful words
Would smite the monied fiend that herds
His fellow-men in filthy holes
To sweat for him who owns their souls.

Were Whittier here, his trumpet tone
Would wake the land where widows moan
In squalid hut and tenement,
Whose master still demands more rent.

Were Whittier here, his flaming tongue
Would voice the woes of maidens wrung
By rich employers till the spell
Of hunger drives to haunts of hell.

Were Whittier here, his noble muse
In God's high name would now accuse
The laws that suffer such to be
Within a realm so great and free.

Were Whittier here, his prophet speech
Would stir the world's remotest reach,
Smiting the System far and near,
Were Whittier here; were Whittier here!—L. V. R.

I have a cordial letter from Rev. Leighton Williams, together with copies of THE MARLBOROUGH (N. Y.) RECORD containing a very interesting report of the twelfth annual conference of the Brotherhood of the Kingdom early in August. The program was magnificent and the session the best ever convened. See report elsewhere in the CHRISTIAN SOCIALIST.

Comrade E. T. Spear, 226 Belmont St., Brockton, Mass., has been enrolled as an active member of the Fellowship, and will organize a local at Brockton.

Comrade Nicholas Klein, Cincinnati, who has charge of the fall and winter lecture course, has written some of our comrade ministers to go on the program. One of the most notable of these lectures delivered under the auspices of Local Cincinnati last year was that by Rev. W. D. Wattles, of Winchester, Ind., subject: "Jesus; the Man and his work". The local had it published as a pamphlet. Send 5c to Miss Florence A. Wattles, Winchester, Ind. and secure a copy. Comrade Wattles gave the same address in his sermons here last year, and for both humor and pathos, it equalled anything I ever heard from the platform and pulpit.

Comrade Fred. Strickland held a very successful summer revival at Anderson, Ind., during August, and has removed thither with his family to take charge of the working class religious work this fall and winter, when his campaign engagements are concluded.

Comrade J. R. White, Masois, Texas, has been enrolled as a member of the Fellowship and is anxious to distribute literature. And comrades having extra CHRISTIAN SOCIALISTS or other good literature will do great good by putting it in his hands. This literature must be freely given.

Comrade J. Eads How, Field Agent of the Brotherhood of the Daily Life, visited Louisville the last of Sept. on his way from Boston to St. Louis. He reported a very enthusiastic gathering. Rev. Geo. W. Cooke was elected fraternal delegate from our Fellowship to this convention. It was held just a few weeks ago. We wish them great success, as we recall the many kindly services rendered us by Judge Slanker, Comrade How, and others.

Rev. Chas. M. Sheldon has recovered his health and is again lecturing on Christian Socialism in some of the large cities.

Rev. Chas. Stelzle is very active in awakening the churches to the social crisis. He had an article on "The Church and Labor", in a recent Interior of Chicago, concerning which he wrote me at the time: "I feel very keenly the need of the emphasis upon the social work of the church, as you will note by reading an article in the forthcoming number of the Interior. I do not hesitate to say exactly what I believe on this question, although you can understand that it is far in advance of the opinions of most people in our church". The article was republished prominently in the Louisville Christian Observer, Sept. 26. Comrades should send 5c and secure a copy of this paper, as the article is about the strongest utterance ever made on this line by any minister not a socialist. I am tempted to quote, but there are so many encouraging things to extract that you had better get it for yourself. And remember, we hope to have Bro. Stelzle address the Fellowship at its next Conference. He is to make some addresses in the Pittsburg, Pa. churches the middle of Oct.

The calls for lectures are coming frequentl[illegible]w. Rev. Frank S. Goodman will deliver several of these to Christian churches in the vicinity of New Albany, Ind., this month.

Speaker Cannon on Socialism and Private Property

BY W. B. GALLAHER

Speaking of socialism and private property, Speaker Cannon said, substantially: "We need not fear that the people will be won over to socialism. For every man has an inborn, God-given desire to own some spot of ground—a home—for himself and his, with other private property not subject to public whim and caprice as to possession, use and enjoyment at any time."

The speaker evidently had the false idea, common to many of our public men, that socialism does not admit of any kind of private property whatever, all property being regarded as public and subject to public disposal at all times. Nothing could be farther from the truth than this idea.

Under socialism the people as a collective whole would be equal owners of all THE MEANS OF PRODUCTION. Every one WOULD WANT TO OWN A HOME OF HIS OWN WITH OTHER NEEDFUL PRIVATE PROPERTY; and it is certain that under socialism, the people being able to furnish homes for every one of their number, out of the means and materials equally owned in common by each and all, would do so, through the legal channels of their socialist government; the desire for a home and other private property being, as speaker Cannon so stoutly affirmed, inborn and universal. It is impossible for most people to realize this desire under capitalism.

Although everybody desires to own a home with other private property, capitalism will not permit a private home and other private property to EVERYBODY, while socialism would, and give these in equal measure of value to one and all.

Again, the homes capitalism permits only a few of millions persons to own, are not secure against all comers. Debt may destroy them, after being paid for thrice over. But the socialist home is secured forever to its owner. It cannot be lost by debt in any form whatever, all rents, profits and interest, the basis of all financial indebtedness, being eliminated from the socialist system.

The Opposite Effect

The day following the heroic entry of Sheriff Sutherland and Steve Adams into Wallace, Idaho, National Organizer Geo. H. Goebel arrived there. He found everything quiet notwithstanding the fact, that press dispatches dated at that place were sent all over the country saying the town was in a turmoil of excitement and bloodshed, and riot was feared. Comrade Goebel exploited this deceit, and the first night challenged any defender of McPartland or Gooding to a debate the following evening. As was the case with Comrade Hazlett recently, the next night found the city in darkness, the electric current was not turned on for the street lights. But there was some excitement. It was to hear Goebel. The scheme of the opposition was frustrated, in that he spoke to the largest meeting ever assembled in Wallace.

The capitalists are trying very hard to turn out the lights and keep it dark on Socialism, but they are merely helping the people to see more quickly and clearly.

The Galeton, (Pa.,) Democrat, "An independent newspaper with a mission and without a muzzle",—as it declares, is proving its courage and independence by printing, among other good things, Rev. J. Stitt Wilson's "Appeal to Ministers, Churchmembers and Men of Good Will", recently printed in the Christian Socialist, and a contributed article by D. K. Young on the difference between Christianity and the Church, which shows conclusively that Mr. Young is a Socialist and a thinker.

May the Galeton Democrat's subscription list never grow less, but always longer, and may its tribe increase.

Have you sent a list of new subscribers to the Christian Socialist this month? If not, why not?

...MOYER'S NEW...
"SONGS OF SOCIALISM"
WITH MUSIC—ENLARGED EDITION
One Hundred Twelve pages of Rousing Socialist Songs
Covering every phase of Socialism, Evolutionary, Political, Christian, Etc.
"You have produced just what the Socialists have been waiting for—a pleading for our cause in worthy words of song—without bitterness, without hate,—only sweetness and hope.—*Walter Thomas Mills.*
Send 25c today for sample copy. Brotherhood Pub. Co., Ltd., 5085 Forestville Ave., Chicago, Ill.

Missouri State Platform of the Socialist Party

History demonstrates that political parties are not founded on Utopian theories, but on real conditions and material class interests. The history of this country furnishes the best example. Every industrial and commercial change has been followed by a corresponding change on the political field. In other words: New economic conditions produced new material class interests and class privileges. To sanction, assure, protect and perpetuate these new class privileges, those profiting by the changed economic conditions required the control of the law-making machinery.

To accomplish this object political organization on new lines was necessary. This reorganization naturally resulted in the realignment of the political forces, and the subsequent formation of new political parties.

To-day the American people are in the midst of the most radical and far-reaching political reorganization and realignment since the days of 1776.

The last fifty years have witnessed the greatest economic revolution in the history of the human race. Capitalism has taken possession of the earth, of the products of nature and of the products of labor. The independent mechanic who was the owner of his tools is no more. Steam power and electricity are joining hands with labor-saving machinery. The old system of production, transportation and communication is displaced by the modern factory, steam and electric railway, telegraph and telephone system.

The mechanic of old who owned his tools, was comparatively independent, while the mechanic of today is reduced to a mere wage worker—a wage slave—whose only capital consists of his physical and mental labor power, which he must sell to the capitalist in the "labor market," in order to live. His wage is only a small part of the value he produces, while the lion's share of his labor's product flows into the pockets of the capitalist who buys his labor power.

Thus we see modern society divided into two classes with opposite class interests—the capitalist class and the working class. Representing conflicting material class interests, these two elements are naturally forced into a continuous class struggle, which will only end with the abolition of Capitalism.

Recognizing these facts, the Socialist Party declares for the abolition of Capitalism with its wage and profit system. The Socialist Party pledges itself unqualifiedly to represent the interests of the working class, recognizing the fact that both the Republican and Democratic parties are representing the class interests of Capitalism.

We reiterate our allegiance to the Socialist Party of the United States and its national platform. We pledge ourselves to continue the struggle for labor's improvement and emancipation from wage-slavery. We appeal to the working class and all those in sympathy with its historical mission and the principles of Socialism to join the Socialist Party in its noble efforts for labor's freedom and a higher civilization.

For the Campaign of 1906 the Socialist Party of St. Louis advocates the following immediate reform measures:

Legislation authorizing the municipalities and counties to own and operate such public utilities as street cars, gas and electric light and power plants, etc.

Municipal home rule whereby the citizens of every municipality will be empowered to attend to the management of their own public affairs without interference on the part of any State official.

Extension of labor and factory legislation, especially in regard to abolishing child labor and sweat shops; public work to be done under union conditions at union wages; prohibition of child labor in the newspaper distribution business; abolition of prison contract labor.

The establishment of a legal eight-hour workday.

Civil service or the merit system for all public employes.

An invalidity and old-age insurance law.

Employers' liability laws for the protection of all wage-workers.

Compulsory education and free text books for the public school children throughout the State.

Abolition of capital punishment.

Election of the Labor Commissioner, Election Commissioners and Police Commissioners by the direct vote of the people.

A law prohibiting the use of the police by the Citizens' Industrial Alliance and other employers of labor for the purpose of breaking up strikes by malicious persecution and unwarranted brutality.

The prohibition of police parading with riot guns in the streets of our cities. The suppression of free speech, or any unwarranted interference with the rights of citizens by the police powers, shall debar those guilty from holding any public office.

Stringent legislation against the black-list system so infamously used against Organized Labor.

Women to have the same political and civil rights as men.

The writ of injunction shall not be applied in cases of strikes or boycotts, or used as a means of preventing the working people from improving their condition by organized effort.

Direct legislation, imperative mandate and proportional representation.

The government shall conduct all insurance, such as life, fire and accident, and issue policies to all citizens.

Five copies of the Christian Socialist one whole year for $2.00. Get four subscribers at 50c and yours comes free. That's easy.

SOME OF OUR RECENT LETTERS

Madison, Wis.

Editor Christian Socialist:—

Dear Sir:—I enclose fifty cents to pay for a year's subscription to the Christian Socialist. It is what I have been looking for.

I have often wondered at the antagonism shown by some leaders in socialist thought toward the church and of many preachers toward socialism. It surely is born of prejudice and ignorance. If socialism is ever successfully carried out it will be in a christian state. The ideal socialist is a christian socialist and the ideal christian is a socialist christian. The two must go hand in hand. They must work together. The socialist must become a christian and the christian must become a socialist or neither can attain complete success. The [illegible] of the church is first an individualistic work. People must be converted one at [illegible] time. This fact has caused the church to emphasize individualism and to largely forget it's social duties. It needs the education that can be furnished by such a paper as the Christian Socialist. [illegible] equaly true that many socialists need to become christians and they will be giving to the world a broken message until they can carry the two messages together. The christian socialist can put into his message a virility that is lacking in the message of a socialist who scoffs at christianity. The Christian Socialist can show each what he lacks—educate the christian until he becomes a socialist and show the non-christian socialist the better way.—F. L. COOK.

D. E. Crossley of Clay Center, Kansas, who has already done much for this paper sent another club of subscribers to the C. S. and says:

I wish I could give more time to soliciting for God's messenger, "The Christian Socialist". It is the most Christian paper ever published. It makes Christians out of infidels, and Socialists out of bitter old Partisans, and lovers of God and mankind out of all who read it. Lovingly, D. E. CROSSLEY.

Lincoln, Calif.

Dear Comrades:—It has been one of the greatest joys of my life to read a few copies of the "Christian Socialist". I have been afraid that too much materialism would hurt the glorious cause.

Yours truly, JAS. G. TAIT.

Cameron, I. T.

Comrades:—Of course I want the Christian Socialist. Never intend doing without it. Inclosed find 50c. Don't let my subscription lapse.

Yours for the cause,

C. E. TOWNSEND.

Comrade S. D. Mercer of Lennox, Iowa, recently paid $10.00 for his subscription to the Christian Socialist. This entitles him to the paper for the next twenty years. Oh for ten-thousand more such subscribers!

Pamphlets and Books You Should Read

(Order of the Christian Socialist)

Every one ought to read Robert Hunter's "Poverty." It is clear, sane, instructive and tremendously impressive. An ounce of fact is worth a ton of theory. This book is packed with vital facts. Paper 25c. Cloth $1.25.

Frances E. Willard's declarations in favor of Socialism may be had in beautiful pamphlet form for 10c each or 60c per dozen.

The Social Element in Christianity by Rev. Dr. Harvey D. Brown is well worth your attention. In artistic pamphlet form for only 15c.

The Most Interesting Phenomenon of the Twentieth Century by Rufus W. Weeks may be had for 1c each in bundles of ten or more. 70c per hundred. "An Appeal to the Churches by Socialist Christians" by the same author, ten for 5c. 30c per hundred.

The Principles of Scientific Socialism by Rev. Charles H. Vail. Manila cover, 35c. Able and easy to understand.

The Captive City of God is a striking volume by Richard Heath of London, Eng., on religion and socialism; one of the ablest and most comprehensive discussions of the subject. Price 25c.

Rebels of the New South, by Walter Marion Raymond. Price $1.00. The most beautiful, delightful, pure and wholesome Socialist novel printed. Walter Thomas Mills said of it: "I sat up all night reading the book in the midst of the hottest campaign in which I have recently been engaged. A book that can hold me that way will certainly interest others."

The Recording Angel by Edwin Arnold Brenholtz. Price $1.00. A story of tremendous grip. (I finished it at 2:30 a. m.—E. E. C.) The plot is worthy of Conan Doyle; the action rapid, intense; the interest unflaging, the spirit and purpose noble, sweet and strong. It will surely make Socialist votes.

The Jungle by Upton Sinclair. Price $1.35. This latest Socialist novel is making a great sensation. The first edition is 30,000 copies, most of them ordered in advance. It is startling and terrible. More fact than fiction. Eugene V. Debs says of it: "In this fearful story the horrors of industrial slavery are as vividly drawn as if by lightning. It marks an epoch in revolutionary literature."

The Struggle for Existence by Walter Thomas Mills, Price $2.50. In clubs of five or more, $1.50 each. Generally acknowledged to be the greatest Socialist book in the English language. clear, concise, comprehensive, convincing.